2: Sanders E-5 (no date) 1949 EEl Bulgaria EEl

individuals were celebrating their name days with appropriate hospitality. 796

Bulgarian children did not hang up their stockings on Christmas Eve but, if their parents were being influenced by modern ideas, did find a present or two at the foot of their bed when they woke up in the morning. They immediately ran to kiss the hands of their father and mother. They called Santa Claus *"Dedo Koleda"* which meant "Grandfather Christmas." He did not wear a bright red, white-furred costume but had on a brown homespun outfit that corresponded more nearly to the peasant's manner of dress.

On these ceremonial occasions the father and mother presided [593] with quiet dignity over the celebrations. They were accorded every respect by their children. As the Christmases passed, the couple's feeling of partnership deepened. Each year left its accumulation of memories, about which husband and wife said little, but about which they could feel sure the other was thinking.

Christmas and the holidays that followed were only a prelude to [785] *Velikden*—literally, the Great Day—the day of Christ's resurrection. On the eighth Sunday before Easter, or *Mesni Zagovezni* (meat fast), all those who kept the long Easter fast stopped eating meat. The following Sunday was *Sirni Zagovezni* (cheese fast) after which those fasting gave up all milk products. This Sunday itself was a day of great feasting on all sorts of cheese products. On both Sundays fires were lit; on *Mesni Zagovezni* there was a great fire at night in the village square, and on *Sirni Zagovezni* almost every household lighted a fire in the yard around which the youngsters waved burning straw stuck in the cleft end of a stick and chanted an ancient couplet

Orata, Kopata!
Dai mi, chicho, momata

whose significance had vanished with the ages.

On this Sunday, and the three days preceding, all quarrels among 796 the villagers were settled, everyone visiting his neighbors and relatives 578 to beg pardon for real or fancied offenses. The quiet that reigned over the village on the evening of *Sirni Zagovezni* was little short of wonderful. At the break of day the children had risen to kiss their

2: Sanders E-5 (no date) 1949 EEl Bulgaria EE

796
[785]

On Thursday, Friday, and Saturday of Passion Week, all the people fasted and refrained from work. Even a stranger felt a certain awe at the grave anticipation filling the village. On Saturday evening all the village gathered in the church for the midnight service. The long liturgy led the silent, densely packed worshipers into a mood of growing suspense, emphasizing in word and music the tragedy of the tomb. But at midnight, reputedly the time when Christ's tomb burst open, a startling transformation took place. The glorious Easter hymn "Christ Is Risen" thundered forth to the clanging of the church bell. At first it was stately and restrained, but as the magic of its message spread, a joyousness exalted the worshipers. All rushed to light the tapers which they had held unlit throughout the service. They had been waiting for this moment for the holy fire sent down each Easter from heaven. Carefully they watched the taper while exchanging the happy greetings—"Christ is risen," "Risen indeed"—and passing red Easter eggs from palm to palm in lieu of a handshake. The church had come into its own. As the crowd dispersed, each villager protected the sacred fire from the breezes in an effort to reach home with the taper still alight, whereupon it would be blown out and put aside for special use later on.

At home the people broke their long fast by eating the hard-boiled eggs and the *kozunatsi,* or very yellow Easter cakes. Then a feast followed. For forty days afterwards the spell of the occasion was often recalled as pious villagers greeted each other with those sacred words, "Christ is risen," and received the answer, "Risen indeed."

Another holiday of importance to every family was May 6, or St. George's Day. The head of the house, no matter how poor he might be, contrived to have a lamb killed for the festivities. When the meat was roasted to a delicious flavor the family gathered, often in a sunny meadow with other relatives, to feast. The husband and wife planned carefully for this day, and together saw to it that everyone enjoyed himself. Though the husband might later go to the tavern to be with other men, he and his wife had experienced again an event for which both prepared and which both enjoyed.

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Bulgaria EE1
Historical Bulgaria EE2
Historical Yugoslavia EF2

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are sometimes most scrupulously observed. In its older type of environment the sexual life is regulated by seasonal activities, partly for economic considerations, while although the very reverse is also known in practice, it is still said in the ranks of the army that coition increases the dangers of active service.

Whatever more elevated or mystical teaching and super-material aspirations were contained in Bogomil and kindred teaching have long been lost. Folk-religion is neither gnostic nor dualist, nor its practice ascetic, nor its demonism generally satanistic. The foregoing notes have emphasised the close identity between recent beliefs and the records of them that remain from earlier times, in order to hint that there has been a single fundamental attitude in the mass of the people which accounted equally for the record of Procopius and the formation of the South Slav heretical sects. The material of legend and literature, again, directs us now to seek an origin in the gnostic cults of the Near East, in Armenia and ultimately Iranian sources, now in a possible affinity to the traditions of Central Asia. But the general conclusion must be that Bogomilism, like the whole of folk-christianity, owes a much to the local character of the society into which it first came as an exotic influence, as popular tradition in the Balkans owes to essential Bogomilism. At no stage of cultural development are 'influences' allowed to go uninfluenced. Curious parallels are to be found among the recently converted primitives such as in the Hauhau religion of the Maoris or the Tuka of Fiji—both doctrines founded on a medley of Christian missionary legend, pagan cults and new interpretations of both religions. These two later heresies, if we may so call them, are also dualistic in tendency. It would be interesting to know how far this is the rule when Christian teaching undergoes this modification on the part of converts.[1]

[1] For instance in the *Hibbert Journal* for 1913 Mr Hocart gives the original speculations of a Fijian nationalist-revivalist, which show remarkable parallelism, not only in the theme of dual creation, etc., but in details such as the cause of the Fall, the relations between Eve and Satan, etc. For an account of the political and social background of Bulgarian heresy *v.* V. N. Zlatarski, *Istorija na bulgarskata Dŭržava*, Tom. 1, pt. 2, pp. 551, etc.